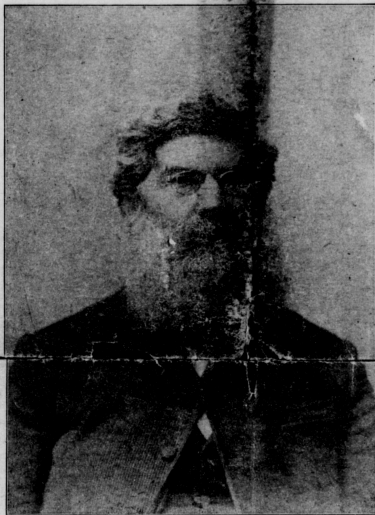


HAPPINESS WITHOUT WEALTH

One of the Gems that Came from the Pen of
of Our Former Editor During the
More Recent Years of
His Active Life

NO ENEMY OF THE RICH NOR MALICE TOWARD THEM



(By C. C. MOORE)

I am in position peculiarly favorable for discussing intelligently the comparative merits of poverty and wealth. If you knew all the circumstances you would not know whether to call me a poor man who daily labors on a farm or a well-to-do Kentucky farmer in the famous Blue Grass Region, and I do not know, myself. I write on Sunday, June 4th. I am in a lovely, but plain little home, with an abundance of the necessities of life around me and some of the luxuries.

The air is full of the songs of the beautiful birds and the fragrance of beautiful flowers and no man could be more thoroughly satisfied with his wife and family than I am. We are all in good health.

This little paper is the idol of my life, but if it were necessary for me to pay \$200 to keep it from suspending forever, I could not do it. I am some times unhappy; generally growing out of discouragements in connection with this paper, but the greater part of the time I think I am happier than the average man, and as I write this I am free from any pain of body or mind—a thing that few, if any, millionaires could say.

I am surrounded by three men with an aggregate wealth of \$8,000,000,000. I have no more envy for them than they have of me and I would no more exchange conditions with them than they would with me.

I feel no disposition to deprive any of them of a dollar of their money.

I believe they are just as honest as I am. If any of them should meet me on the road this morning neither of us would know the other. In their little social dealings with my family they have been kind, and in their business dealings have been just as honest with us as we have been with them.

So far as I know they have just as much right to what they have as I have to what I have or have not, and as their neighbors and a citizen, I would defend their rights to their property just as I would a poor neighbor's right to his property.

I think my rich neighbors foolishly

an immense amount of money in a vain and unphilosophic search for happiness that would make them and others happier if they would use it differently, but I do not know and have no ground for dictating to them. I would probably do just as they do if I had their money. There was a time when it would have been no trouble to me to pay \$200 by giving my check, I was not as happy then, as I am now. The change in my financial condition I do not at all regret. I lost money publishing this paper, and by fire with out insurance and by getting security and by building a flour mill and by getting out of farm produce less than they were worth. We have given our children very costly educations, and we have been hospitable and have traveled and have paid the best wages to those in our employ, and I do not regret any of it, for we have done what we believed was right and have all lived moral and industrious lives. I am in my 68th year. I am more and more, all the time confirmed in my infidelity, and am more and more convinced that the only way to be happy is to try to make others happy and that neither wealth nor poverty have any bearing, whatever on our happiness. I have no sympathy with the envious hate that is bestowed upon Rockefeller, because he is rich, by men who would take every dollar of his wealth, if they could, by any means, fair or foul, but I do not believe that Rockefeller is to-day as happy a man as I am, and I doubt if I am as happy as the well-paid and well-fed Negro laborers with whom I and my educated farmer son worked every day.

I believe there is no greater or commoner error than the envy of the rich by the poor. These rich men pay the highest price to the hundreds of laborers in their employ and get the smallest returns for their money. A man named Pennington, a New York City, actor and saloon keeper, won a half a million dollars in the Havana lottery. He came and bought a splendid house and farm in sight of my little home, (Quaker) it was a handsome house that was built by my assassinated cousin, Carter

(Continued on Page Four)

ONE OF NATURE'S GREATEST MIRACLES

When Mrs. Josephine K. Henry Came From
the Cosmic Pottery she was the
Finest and best of all Specimens

ARMSTRONGS OPINION OF THE BRAVE KENTUCKY WOMAN

By JAMES ARMSTRONG.

To the Blade:

Notwithstanding the practise Nature has had for millions of years in the manufacture of men and women it is not often that she turns out a first-class piece of work. This may happen because Nature is a woman (she) and has a pious husband, Jehovah, perhaps, who spoiled her work by bossing her. In my opinion it happens because nature is Unconscious, goddess and thus working like a machine turns out for the most part a low grade of work—Christian husbands by the millions and just as many foolish women who are willingly their chattels.

Once in a while however Nature turns out a good job. She didn't do so bad when she made Giordano Bruno whom the church used as kindling rather than let him go to waste altogether; Voltaire was a fine achievement and so was Paine and Ingersoll and Moore, the man whom Kentucky christians sent to the penitentiary because they did not know what to do with him.

Nature I say did pretty well when she made these men, but they are not her highest claim to the distinction of miracle-worker. She ought to turn out a triple X brand of masculinity without half trying, for man has been her spilt child through all the ages; and it seems there ought to be at least a dozen Shakespeares instead of one. This happens perhaps because Nature now and then makes a great woman and is so elated over the performance that she works indifferently for a long time afterwards.

Josephine K. Henry is a fine specimen of workmanship, or rather work-manship as we have turned out of the cosmic pottery. She is a genius; and that is as much as can be said of a man and more than can be said of the most of women. I haven't a good opinion of the majority of women because they have such a poor opinion of themselves. In fact, in this respect they are no better than the most of men. They are afraid to let go of the old superstitions—afraid to give up their bosses, the women their husbands and the men their employers. Mrs. Henry is not afraid of the gods and to judge from her little book on marriage and divorce she is not afraid of the men.

"How many men," she says, "who stand at the marriage altar with a bride 'as pure as ice and as chaste as snow' and who would cast her away if she were not, are pure and chaste themselves? How many?"

"How many men after five, ten or twenty years of married life are as pure to their marriage vows as their wives who have borne the pangs of maternity and lived lives of self-sacrifice? How many? Let them answer for themselves. How many men did to drunken and unchaste wives? Not many. How many wives live lives of mental torture with drunken and unchaste husbands? (Marriage and Divorce, page 22.)

Again—
"In animal kingdom we find no male attempting to tie the female, until we come to the animal world evolution, alas, developed into a theologian."

Then again on same page—

If Christianity would make good its boast that its influence alone has elevated and done justice to women, let it call a halt on trying to save the soul of the mild, moral, gentle, peaceful orientals, and right the wrongs of women in Christian homes, upon whose loyalty its very existence depends."

Loyalty! Not only the one great curse of women but of men as well. Shakespeare knew this and was doubtless thinking of it when he said "unto this

own self be true and it will follow as night and day thou canst not then be false to any man." But loyalty is the only hope of theological and philosophical man! It is the mortar and hair to the wall of his last-mad and religion-crazed tyrannical egoism!

That nature evolved a theologian is why I think nature is unconscious—don't know what she is doing—and nothing is more marvelous to me than that the same cosmic machine should have made John Calvin and Josephine K. Henry. The goodness and greatness of the latter is compensation perhaps for the meanness and littleness of the former. How strange it seems that the same forces created the murderer of Servetus should also have made the author of Marriage and Divorce, and therein is found, I think, the strongest instance of universal goodness. A good god would certainly not have made Calvin and a bad god would not have made Mrs. Henry; and since there is only one god, not counting the Holy Ghost and the son, the chances are that after

the god which the theologians call "loyalty!"

There are sixty good pages of good railing matter in "Marriage and Divorce." It will stand reading twice and there is a part of one paragraph on page 38 which might well be memorized: "Woman should demand that financial independence be conceded to them as wives and mothers, or that they be placed in a condition to render themselves economically independent."

I do not agree with Mrs. Henry when she says woman should have the ballot and it is because I do not believe men should have it. What we need, both men and women more than all else is that with which Mrs. Henry is so richly endowed—common-sense and the courage to use it for honest people to vote since thieves are certain to count the ballots!

MORE SAVIORS THAN EVER

Records Prove that Jehovah Fibbed to

Abraham, Isaac and Jacob When

Making Promises.

JESUSES NUMBER ONE

HUNDRED AND THIRTY-SIX

(By GEORGE VALE.)

In the Bible of February 19th, Mr. E. Lewis has again attempted to show us that by beginning at the time of the supposed birth of Jesus and tracing the line backward to his ancestors, he can prove that the said Jesus is a myth; and this he assumes is his natural method of procedure; viz, to use the myth so-called to prove that his ancestors lived at times other than those that history records; though he again assures us that those ancestors were real historical characters, and further tells us that he made his former statements without mature thought, though he wrote them that they were correct and even tells us that he expected at the time to convince all close readers of the Bible and Bible. But now, he confesses that he made a mistake; he had not daunted tries again, so probably we must expect to see in a few weeks another confession that he has failed to give us the ayes. If he be natural for Mr. Lewis to use a myth, a genuine

(Continued on Page Four)

FREE SPEECH LEAGUE TO THE RESCUE

Pious Moralists Cause the Arrest of Physical
Culture Magazine Editor in New York
and a Test Case is to be Made by
the League

SUMMARY OF THE LAW POINTS IN CONTROVERSY

Bernarr Macfadden has been again arrested for obscenity. This time, it is for sending his magazine, "Physical Culture," through the mails. The offending matter was those portions of the serial story: "Growing to Manhood in Civilized (?) Society," which appeared in the November, December and January numbers of this publication.

The Free Speech League has secured Mr. Macfadden's consent to make his a test case to be taken to the Supreme Court of the United States on constitutional questions never heretofore raised. Should the contention of the Free Speech League be upheld, it will forever abolish all present obscenity laws and probably make it impossible to enact any similar laws, in so far as they relate to the circulation of literature among adults.

Macfadden's case will be argued in U. S. District Court, Trenton, N. J., March 20th, and no doubt will be appealed, no matter which way decided. Under a recent statute, the government can appeal on questions of law in criminal cases.

The Free Speech League has secured Mr. Macfadden's consent to make his a test case to be taken to the Supreme Court of the United States on constitutional questions never heretofore raised. Should the contention of the Free Speech League be upheld, it will forever abolish all present obscenity laws and probably make it impossible to enact any similar laws, in so far as they relate to the circulation of literature among adults.

The following summary prepared by Theodore Sedener, attorney for the Free Speech League, briefly recites the new points to be raised in this test case.

Statement of Contention.
The postal laws against obscene literature are unconstitutional for each of the following reasons:

1. Congress having express power to establish post offices and post roads, it also has the implied power to pass all laws "necessary and proper" for the execution of the power to establish post offices and post roads. The right to create a postal system implies the right to determine the gross physical characteristics of that which shall be carried or excluded. It has been decided that Congress also has the power to preclude the use of the mails as an essential element in the commission of a crime otherwise punishable and over which Congress has jurisdiction (such as a fraud and gambling) within the geographical limits of its power. But it is now claimed that the power of Congress is limited to the use of means which are a direct mode of executing the power to establish post offices and post roads, and cannot be under the pretense of regulating the mails, accomplish objects which the Constitution does not commit to the care of Congress, under the pretext of regulating the mails, to control the psycho-sexual condition of postal patrons. A differential test of mail matter based upon the opinions transmitted through the mails, or the psychology tendencies of such opinions, upon the addresses of the mails, or a differential test case upon an idea which is not actually transmitted, but is only suggested by one that is transmitted, bears no conceivable relation to the establishment of post offices or post roads for the transmission of physical matter only, and not thought waves nor telegraphic messages. It follows that Congress has not the implied power to make such a regulation.

2. Our Constitution precludes the punishment of mere psychological crimes. The creation of crimes which are based only upon ideas, such as constructive treason, witchcraft and lewdness either religious or ethical such as were once penalized, are now prohibited. "The doctrine is fundamental in English and American law, that there can be no constructive offences." All punishable crimes must be based upon an imminent physical, or material, or other demonstrable and ascertained, injury to some

one. Psychologic postal crimes are absurd. The present postal law against "obscene" literature does not predicate crime upon any actual injury, but solely upon a speculation as to the problematical psychological tendency upon a hypothetical person, of that which is sent through the mails. Congress has no power to predicate crime upon such factors.

3. The postal laws against obscene literature is void under the constitution which guarantees the right of freedom of speech and press in this that it is the artificial legislative destruction of equality, or creation of inequalities, of opportunity for the dissemination of ideas of conflict tendency. Freedom of the press is abridged whenever there is not equality of freedom in the production and distribution of printed ideas.

4. The statute furnishes no standard of test by which to differentiate what book is obscene from that which is not, because of that fact the definition of the crime is uncertain. Furthermore, it is a demonstration of science that ob-

scenity is a matter of degree, and not a quality of a book, but are solely and exclusively a condition or effect in the reading mind. This is evidenced in the result that it has been and always will be impossible to state a definition or test of obscenity in terms of the qualities of a book; or such a one that, solely by applying the test to any given book, accuracy and uniformity of result must follow, no matter who applies the test; nor such that any man may know in advance of a trial and verdict, solely from reading the statute, what the verdict must be as to the obscenity, and consequently criminality, of every given book. Neither the statute nor the judicial tests of obscenity or indecency furnish any certain advance information as to what must be the verdict of a jury upon the speculative problem of the psychologic effect of a given book upon a hypothetical reader. Their verdict is therefore not according to the letter of any general law, but according to their whim, caprice and prejudices, or varying personal experiences and different degrees of sexual hyperaesthesia in carrying kind and quality of intelligence upon the subject of sexual psychology. In consequence, every such verdict is according to a test of obscenity personal to the court or jury in each case and depending upon no other court or jury and not according to any general law or uniform rule. One of the reasons underlying this uncertainty, is the fact that "obscenity" is not a quality inherent in a book or picture, but solely and exclusively a condition of the reading mind, and hence cannot be defined in terms of the qualities of a book or picture.

5. The first result of this uncertainty is that the statute of Congress herein involved creates no certain or general rule of conduct for the guidance of citizens, and does not enable them to know if their proposed act is in violation of law, and therefore every indictment under said statute is without due process of law.

6. The second result of this uncertainty is that every indictment under said statute is always according to an ex post facto law or standard of judgment specially created by the court or jury for each particular case. The Congress of the United States has no power to determine guilt of crime according to varying personal standards, (like the opinion of a jury on the psychology tendency) of a book upon a hypothetical reader and which in the nature of things cannot be known at the time the alleged act was committed, nor before the rendition of a verdict thereon, be-

(Continued on Page Four)

THE BLUE GRASS BLADE.

Published at Lexington, Kentucky, Every Sunday.
Founded 1884, and edited by Charles Chilton Moore up to his death, February 7, 1906.

JAMES E. HUGHESEditor and Publisher

SUBSCRIPTION RATES.

By mail, postpaid, \$1.50 per year, in advance.
Trial subscription 15 cents per month.
All foreign subscription, postpaid, \$2.00 per year.
Five new subscribers sent with one remittance at \$1.00 per year each.

ADVERTISING RATES.

ALL ADVERTISEMENTS of whatsoever character accepted will be published at the rate of \$1.00 per inch per month, unless by special contract, when other and better rates will be quoted upon application. The publishers have the right to reject any and all advertisements offered.

GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers, or numbers omitted will be sent, if asked for, upon remittance in case of discontinuance.

MAKE ALL money orders, drafts, checks, etc., payable to JAMES E. HUGHES, Lexington, KY., as this will facilitate collection.

SHOULD ANY SUBSCRIBER change his or her address advise this office, giving both old and new, and the Blade will be sent to the new address, as desired.

THE OFFICE of publication of the Blade is at 126-128 North Limestone Street, Lexington, Kentucky, to which all Freethinkers will be given a hearty welcome.

THE BLADE is entered at the Postoffice at Lexington, Kentucky, as second class mailing matter.
ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE P. O. Box 358, Lexington, KY.

Think freely.

Reason must triumph.

Faith travels at half fare.

Heaven is a conception of barbarism.

Worry brings gray hairs and wrinkles—Moral.

The orthodox hell is something more than moonshine.

White collars and frock coats don't make the wearer a man.

A cheerful disposition will save both medicine and doctor's bill.

Life is always worth living but its value depends upon how we live it.

Christian charity seems as impossible as perpetual motion to discover.

The man who says he will be guided by the voice of conscience may be listening to a phonographic record of his own desires.

Those doctors who discovered that the human soul weighs just one ounce should remember that their experiments were made in Boston.

Some people miss opportunity when it knocks because they haven't enough push about them to get through an open door.

Human life is always a dull grind to the man who thinks only of his own grist and forgets that the world is full of men and women.

When a man or woman cannot learn they have ceased to live and it is this that keeps the preachers in the bogs of ignorance and indifference.

As the Russian Douma may have some practical knowledge as to its own business it might hand the Czar one of Jerome's hypothetical questions from the Thaw case.

It is impossible for the Blade to believe that the earth is going to collide with a comet, as predicted by a French scientist. The railroads and trusts beat old Cosmos to it.

It is useless to break the orthodox chains that bind and fetter the brain of man so long as man insists upon forging new ones and thus continue his mental slavery.

The man who is indifferent, the man who does not care, the man who does not think or reason, the man who refuses to hold out a helping hand to a brother in distress, is an obstruction in the path of development.

Boston medics have extended aid and encouragement to the orthodox clergy by claiming to have weighed the soul with scientific precision and accuracy. The question still remains as to what they actually weighed and the poise of the scales.

When the women get down to work they are as unlike the men as they can possibly be for they never go at things in a half-hearted sort of way. Our opinion is based upon the activity of the

California women whose recent articles in the Blade show them to be made of the right kind of material to go at things in a deliberate manner with the intention of winning or knowing the reason why.

Just a word about the proposed Memorial book of our late editor, Charles C. Moore. It will take five hundred subscriptions to justify the publication of the book. So far we have a little less than two hundred subscriptions made to it. Under the circumstances we do not feel justified in making a positive announcement but as the lists are still open we trust his friends will make it possible to perpetuate his memory in the manner suggested.

Give and take is a many motto. It is not applicable to prize fighting alone. It can be applied to all classes, all sects and denominations. The Christian way is subversive of that rule. They want to take heaven unto themselves alone and anxious only that hell should be given to the other fellow. To be generous they should offer the best they have to their friends and neighbors. The true Christian wants the best for himself and to hell with both friends and neighbors so long as he is satisfied.

"Earth is but a desert drear,
Heaven is my home;
I am but a stranger here,
Heaven is my home."

When a man gets religion strong enough that he can sing the above lines, believing, he is ready and fit for a lunacy asylum. It is that kind of religion that gives thinking men a serious pain.

It is natural for some people to think that their daily tasks are just a little bit harder than for some other, but they are not. If we could stand where others do, and feel as others feel, we would often be thankful that our lots have been cast in such pleasant places. If your life is not a happy one, make it so. The road to happiness is before you and it is your own fault if you do not take it. This road is open to all of life's travelers.

WOMAN SUFFRAGE IN ENGLAND.

Should woman be given the ballot?
Yes! Forty if she wants them, and anything else she may ask for.

Was it not Ingersoll who said that a woman has every right that a man can have, and one more the right to be protected? Granting the truth of his argument, then the women of England need protection from the political taskmasters of England, from their statesmen and their parliament.

The British House of Commons overlooked a bet when it refused to grant the ballot to English women and, as quite a small, the women got very angry. They are angry and human were presented in favor of the Woman Suffrage bill, it was asserted that the women did not actually care to vote and still preferred to hug their chains. Hugging chains is all very well, provided they be of gold and the other fellow can be handed the lead end, but it is the latter end that the women are holding in almost every civilized country.

Should woman be granted the right of the electoral franchise upon an equality with man, differences of the opinion in the family circle might lead to disastrous results. In many cases the woman might be induced to vote as her husband directs, for Tennyson assures that as the husband is the wife is. All that may be true, but, probably, Tennyson was never married and it is not presumed that he could actually know. Wives might, if given the ballot, array themselves against their husbands, and then trouble would be sure to follow. If she voted at his direction it would simply result in plural voting, but the other end would be sure to create a rough house. As neither horn of the dilemma is pleasant to contemplate, the Blade suspends final judgment until the experiment has been successfully tried and adjudicated.

There can be no doubt but many women could vote just as intelligently as many men. The majority of the women would not. Woman suffrage once prevailing in Lexington upon educational matters, but the experiment simply put the Board of education into the hands of the negro element in that respectable white women could not be induced to stand crowding about the polls all day waiting for a chance to vote. The result was that that appeal was soon made to the legislature to repeal the woman suffrage act and that body gracefully rose to the supreme occasion and knocked woman suffrage out of existence with a perfect volley of axes.

SOUL T INKERS.

Down upon thy knees thou base and inglorious materialist.

What knowest thou of the Cosmos, thou wretched, aspiring pigmy of doubt?

Turn thy searching gaze towards the city of baked beans and find that thy arguments have been rent in twain, that the soul does exist, that it has actually been weighed.

Fancy though that an immaterial soul could be weighed upon a material pair of scales and its precise weight accurately determined. Having gone so far into the realm of psychology as to be able to describe the soul's weight at the death of the individual, the next step ought to be to determine its weight at its entry into the body at birth. If the soul can exist separate and apart from the body, as this separation at death implies, then it could have existed without the body for all time, did exist without the body before the body was made, and we are now compelled to figure upon the necessity for the body under any condition or circumstances. If it is argued that the soul

needed the body as an aid to development, a charge is at once preferred against the Creator of making imperfect souls that require development and how can imperfection come from that which is perfection deified?

This attempt to assist the orthodox faith, now rapidly declining, is much like the little boy who put his pants on one morning hindside to and was unable to tell whether he was going home or going to school. It seems to us that the first thing to do would have been to demonstrate that there is such a thing as the soul before speculating upon its supposed specific gravity. As matter alone possesses specific gravity, we are now led to the assumption that the soul is matter. As matter is subject to change and variation in chemical combination the soul is not the same today as it was yesterday and will be different again tomorrow. Such arguments utterly destroys the esoteric, spirituality and essence-like substance of the soul, so long held by Christians, and reduces the soul to a materialistic plane.

Some gratification may be found in the fact that it was the soul of a Bostonian that weighed only half an ounce. Judged according to the standards of hospitality and generous impulses the soul of a Kentuckian should weigh a pound, or more. If manliness, courage, independence and fearless thought manifested by the individual while living is to be determined by a pair of scales after death, according to this Boston fashion, Boston will regret the day the experiment was ever made on her soil. We have heard of "soul-savers" but this is the first time we have ever read of professional "soul weighers." Such a fandango could not have emanated from any other place outside of Boston. The next step will be to determine the soul's extension, its color and composition.

After all we are brought back to earth again by the cool suggestion that the soul's weight is but a mere conjecture. None of those Boston Doctors who have seen it, but having found half an ounce difference in the weight of a dead man than when still living, by a scale test, it is simply assumed that this accounts for the weight of what might be called a soul.

It has been said that what goes up is sure to come down. The law of gravitation determines this. If the soul exists, and if the soul possesses specific gravity, however slight in degree, it is practically chained to Mother Earth and is incapable of soaring into the clouds in search of the Christian heaven.

There may be such a thing as seeking a business advertisement from the wide publicity given to these so-called experiments. The Blade does not charge that such is the case, but doctors who stick to their pills are in a better position to aid a suffering people than those who spend their time trying to make immateriality into material things.

Granting that there is even the slightest truth in the announced results of these Boston experiments, the world will be compelled to surrender its preconceived notions concerning the soul. The Blade can offer no serious objection to the fact that it requires an apothecary's scale to determine the weight of the soul after it has got through with the body, but it may mean that the Almighty will have to appoint a new official in the shape of an Inspector of weights and measures whose duty it will be to push us on a pair of scales when we get beyond the Styx. Of course there are souls and souls. The soul of a genuine, orthodox old-fashioned, well-fired and brimstone preacher must occupy the interior of a mustard seed and still rattle around as if complete master of infinite space, but the soul of an honest man would weigh more and would naturally require more room.

THE MOORE MEMORIAL BOOK.

For the past few months the Blade has been advocating the publication of a Memorial book to the late Charles C. Moore, which shall contain the choicest writings that came from his pen during his earlier career as editor of the Blade, with which many of our present readers are unfamiliar. So far the responses made to the call for subscriptions are not enough to justify its publication and we have conceived the idea of reproducing one of his old articles in order that some of our readers may learn what to expect.

The article, entitled "What constitutes Human Happiness" was written by Mr. Moore some years ago. It was among the best that came from his magnificent brain. It is well worth reading again and we trust that it may prove sufficiently interesting to induce further subscriptions to the book that it may be published during the summer of 1907.

No better plan could be conceived to perpetuate his memory than the suggested book. One trouble with many Liberals is that they do not manifest a sufficient appreciation for the efforts of those who make great self-sacrifice to keep the cause of mental liberty alive and active. No man did more, suffered more, worked more than did the former editor of this paper and we owe to him and to his family to establish an imperishable monument to him by the publication of this book. Shall we do it?

EBILE READING IN THE PUBLIC SCHOOLS.

Many of our readers have sent us newspaper clippings from different parts of the country, centralized upon the introduction of the Bible in the public schools, in those states where the Bible has not heretofore been used with secular instruction, being in Oklahoma they have succeeded in securing a clause in the new constitution providing that the Bible shall be read in the schools without comment.

Time, however, onslaughts upon the public schools of America must be met with unrelenting energy, or, in the course of a few years they will be made a part and parcel of the Christian hierarchy, that differences in opinion concerning the

arely, although supported by a general tax upon all the people, and the rights of unbelievers in the orthodox Christian faith, will be trampled upon, ignored, and ruthlessly dealt with.

We found through experience with the Liberal reading of the Bible in our common public schools are no means very scarce. A great deal has been said upon both sides, and the apparent earnestness with which the opposing sides adhere to their opinions entitles them to the respect and consideration of all thinking people. Many people outside the pale of church influences together with those of pronounced Freethought ideas are unanimously agreed upon the impropriety of giving "religious instruction," as such, within the four walls of the little red schoolhouse, but it is evident that all are not thoroughly agreed as to whether the Bible should or should not be promulgated altogether from these institutions of learning. It is not very strange that differences of opinion, even upon such a question as this, should exist among Freethinkers, or indeed upon any subject, for it is impossible for all to think alike, and these differences may be said to have arisen from the very principles underlying all our philosophies, the right to the exercise and use of individual Freethought. Every phase and condition of thought commenced with the individual. At first it finds favor only among the few, and meets with the opposition of the many. As it becomes more widely known it receives an extended endorsement, and eventually meets with public favor. Thus it is that public opinion is molded, altered and transformed from generation to generation. The Freethinker, however clearly recognizing that every individual owes a duty to society, by stimulating and encouraging individual free thought has endeavored to faithfully discharge this duty and conscientiously followed the path wherein the truth should lead him as he sees it for himself. Then it is not strange that differences of opinion should exist among them, when all cannot think alike, surrounded by conditions different both in character and nature, and still adhering to that right manner to all mankind the right of individual free thought?

Having clearly shown that differences of opinion may arise and the probable cause of their existence, there is no need for surprise that Freethinkers disagree upon any given subject; and in this respect sufficient reasons may be found for the immediately experienced in the attempts at organization, many of them preferring to work individually for the advancement of their opinion rather than take an active part in organized effort. There is no doubt that a large majority of Freethinkers, and indeed many who are not professing such, are opposed to the reading of the Bible in our public schools, but the more conservative element in our ranks are inclined to a toleration in that direction. The latter class are inclined to have the reading of the Bible in our schools, but without any comment upon the passages read being made by the teacher. The idea entertained by them is, that it is necessary for an individual to have a thorough knowledge of the Bible before he can either conscientiously believe it or reject it. A great deal may be said in favor of this proposition, for, in very truth, a person should possess a thorough knowledge of all the Bible teaches before he can honestly believe it, and the same rule applies also to the unbeliever. Without this knowledge, the one accepts and the other rejects that which they have never examined, so that both are extremely culpable, and we might say, unworthy of credit. If neither possesses a thorough knowledge of the subject, then neither can their belief, or unbelief, in any sense be justified. A person cannot honestly affirm that of which he has no knowledge, nor can he for the same reasons deny or honestly reject. Seeing, then, that a knowledge of the Bible is necessary to justify either course, it is claimed by some that no injury would arise from a careful reading of the Bible literature in our public schools.

The question arises here, what is meant by a careful reading? If it means to select such parts only as are considered fit for a child to read, and to eliminate from the lessons altogether those of an opposite character, then the "careful reading" becomes too careful, and would have a decided tendency toward evil, for even under such a system the former objection would not be met, and the children be furnished with but a very incomplete knowledge of the subject, and we find ourselves in precisely the same position as under our first objection. An incomplete knowledge of the Bible would, in my judgment, be a far greater source of injury than a state of comparative ignorance regarding it. When a person is found ignorant of the Bible's teachings, no extended or influential ideas can be expressed concerning it. But in those cases where, by a "careful reading," only a partial knowledge is obtained, then erroneous ideas regarding the character and teachings of the Bible are not only held, but promulgated accordingly. Stronger objections, therefore, could logically be offered against a "careful reading," if the ideas we have given are accepted, than any that could be advanced against a thorough and total prohibition of the Bible from our public schools.

In the several states, different conditions exist with regard to the use of the Bible in our schools. We have but one state—Washington—which, by the constitutional law as interpreted by the state attorney, forbids the reading of the Bible, entirely, within the schools under the jurisdiction of that state. In other states the question is left to the discretion of the school commissioners, and in others the same powers are conferred upon the teachers.

In both of the latter cases, grave objections are to be found, for they give rise to possibilities of too dangerous a character for the safety of our secular institutions. When a majority of the com-

missioners favor some particular phase of Christian teachings, or may belong to one particular church, great care is always taken by that body to engage only such teachers as shall belong to the same sect, and they are authorized only to read such passages as may coincide with their own views. Instances are on record where teachers have been summarily dismissed, while others have been compelled to resign their positions, because they could not, or when they have been honest in the matter, would not, conform to all the requirements demanded of them by those in authority over them.

In the first case the teacher may be orthodox, and yet refuse to instruct the children in a manner contrary to his or her own views, then through the pernicious influence of sectarian bigotry and intolerance, the teacher is requested to resign, and another one is appointed who shall be more in harmony with the views held by a majority of the commissioners. In the latter case, the teacher may from conscientious scruples refuse to read the Bible at all, and their services are then quickly dispensed with; or else, taking the bull by the horns, they hand in their resignations before dismissal falls upon them. All this has a decided tendency toward a sectarian education, and should not be tolerated for one moment in our midst.

Enlightened jurisprudence revolts at such conditions, the feelings of the parent and the statesman are outraged by them, and they deserve only the contempt and opposition of all enlightened and intelligent people in our land. Better by far to abolish the Bible from our public schools altogether than that our children should be raised under the influence of sectarianism. We object to discretionary powers being conferred upon the teachers, for the majority of our teachers in every state belong to some orthodox Christian sect, and every opportunity would be taken, every advantage seized, by individual teachers, to instill into the youthful minds under their care the prejudice and particular opinions entertained by the teacher upon the subject, and a tendency toward sectarianism would still exist. Parents would then be brought into conflict with the teacher, and the innocent children would be the victims of both. We must oppose anything that approaches toward a sectarian education, for sectarianism has been at the root of every evil. The countless millions slain upon the field of battle are the direct results of its influence upon mankind. It has forged the chains that bound the martyr to the stake, and retarded the progress of the race, and deluged the world with human blood. It has ever stood a stumbling-block to science, a bar to social progress, and is a deadly poison, generating only the miasma of bigotry, selfishness, and superstition.

Listen to the general voice of history, witness the Waldenses and Albigenses on the continent of Europe, the Covenanters in Scotland, the Protest-

ant persecutions in England, the Bartholomew massacre and the horrible butcheries performed in the name of Roman Catholicism, the Puritan persecutions in America; in fact, the world has been made one vast field of carnage wherein the blighting touch of sectarianism has been felt. Scarcely any country has been free from it, and we doubt much if any one country is entirely so even to-day. The recent trials for heresy by an orthodox church in our land are but exhibitions of the strife and discord which find their origin in sectarianism. Thus it engenders religious rancor and hatred; it has set man against man; it has destroyed the peace of the family circle; it has degraded woman and terrorized little children; it has held in iron bonds the march of civilization; it has subdued the intellect and exalted ignorance. In short, just in proportion as it has been the purpose of wise men to retrench the evils of life by a system of philosophy, so has it ever been the employment of fools to multiply them by the influences of sectarianism. Ye mothers, with thy prattling babe upon thy knee, look into its laughing eyes sparkling with delight, its rosy cheeks dimpled with smiles, watch well thy charge, guard it and keep it safe from the dangerous foe that lurks behind the garb of sectarianism.

The Blade has clearly shown the dangers that lie in a sectarian education. We have also shown how and whence these sectarian influences may arise. We must now do all in our power to prevent such influences from obtaining the control of our common public schools.

We must now fall back upon the two first methods mentioned here, as to how the Bible should be read, if read at all, in our schools. Either the Bible must be read in its entirety, or certain parts must be avoided so as not to corrupt the minds of our young. If the Bible is to be read as a whole, is there a parent or teacher who could read aloud certain passages to be found in holy writ (or as the cynic has termed it, "holy rot"), without a blush of shame surmounting their cheeks? And would not their confusion be more apparent should they attempt in any manner to explain it? Could we allow with impunity the minds of our children to be tainted with a recital of the infamous conduct of Lot's daughters, the murders and debaucheries of David and Solomon, the brutal wars and massacres carried on in the name of God and under his supervision? We say no, a thousand times no; rather that such a book should be kept in our public libraries, and our children be away in total ignorance of its existence, than that their minds should be brutalized with such grossly indecent and indecent narratives. The Bible, then, could not be morally read as a whole in our public schools, so only one proposition remains, namely, should the Bible be read, carefully omitting such parts as may be regarded as indecent, selecting only those containing good moral precepts? This practice largely prevails to-day, and it is equivalent to a "careful reading" mentioned in the beginning. To omit any portion would be

to impart only an imperfect knowledge of the book. How frequently will an orthodox believer emphatically deny the existence of certain passages or texts quoted before them? We know at once that such an individual does not know what really is to be found in the Bible, and is the direct result of sectarian influences, or a "careful reading" while young of the Bible literature. Those who know their Bible least, believe it most, while those who are better acquainted with its nature and tendencies believe it less, and some believe not in it at all. The great mass of society to-day know but very little concerning the Bible and its character, which accounts for such a wide belief in it among them. Society goes to hear some popular preacher, his thoughts concerning it become their opinions, his prejudices become their prejudices. They are never taught to think for themselves, and should one be bold enough to break the chains that bind him, the passions of his fellows find vent, the sectarian serpent lashes its tail with frenzied rage, and with venomous bit seeks to poison the minds of its votaries against him. The only conditions by which the Bible could be read at all in our public schools are those with which we have dealt, and as none of them can with safety to our similar institutions be allowed to prevail, the only conclusion to which we are forced is, that it should not be read at all. Ample time may be found when our children are approaching maturity, to study its literature closely and well and make themselves thoroughly acquainted with its character. They will understand it better and need depend upon no one to interpret its text and meaning. But where our children in their youth and innocence are concerned, contaminate not their minds with such vile stuff. We say then: "Hands off," keep our public schools free from such corrupting influences. Put an end to these sectarian disputes over our school system by removing all such possibilities. Try and arouse the people to their duty awaken their interests in the welfare of humanity, and instead of religious discord, peace and good will toward mankind will reign.

GET RID OF THE PRIESTS.

Friends of Liberty are again exhorting their eyes toward the Russian empire. Not that the Czar is in any immediate danger to his life or personal liberty, but that the principles of popular government are being tried.

The new Russian Douma begins its sessions anew but with grave and serious doubts as to its outcome. There is a distinct feeling, not only in Russia, but in all the civilized world, that the Douma is not in tune with the government and that its legislative efforts will be tolerated by the imperial government only up to a certain point. The earlier proceedings have demonstrated the fact that the revolutionary party, the one element that is demanding a parliament that means something, a parliament that shall be more than in name only, is in the majority, and the next few days may bring news of a startling character from that ill-fated country.

Even in the words of the presiding officer a fearful prestige is felt. His "The principle of popular representation is powerful, once called to life it can never die" is deeply significant and should not be lost in the ruling monarch with their full import. They are calculated to compel recognition by the ruling classes and the Czar may realize that the end of autocratic rule is nigh. Let it be denied and in the turbulence that will surely follow, both church and government will be overthrown.

The American people, where a semblance of political and religious liberty is still maintained, know that the Douma is not of the Czar's free will. The concession was wrested from his reluctant hands in bloodshed. He may arbitrarily dissolve it, if he chooses to do so, as that right is still vested in the Imperial Government, but he cannot prevent it from accomplishing a certain work, namely, the spreading of the gospel of liberty among the masses. Did the leaders of the Douma but understand that if they could succeed in throwing off the yoke of tyranny practiced by the church, they would acquire political freedom quicker and more easily. Of course, we can realize that with such dense ignorance among the masses as that prevailing among the Russian peasantry, the priest holds and enjoys a powerful influence over their minds and can sway this way or that way with comparatively little effort. The ruling classes know this and to keep up the game official Russia has discouraged popular education the better for the priests to get in their work in behalf of the crown. But the people are acquiring education in spite of them and it would be far easier for the government to grant concessions to the people in peace while there is yet time, or the people will exact what they demand by extreme force if it comes not in peace.

Bloodshed is never desirable in any place at any time. Peace hath her victories even more than war. If the Douma can wrest from the Czar what the people demand it will be a splendid victory for them and official Russia will suffer less in comparison.

The best advice that could possibly be tendered to the Russian people is to get rid of the power of the priests and the political reforms will follow as a natural and inevitable result. Freedom cannot be secure, no matter how it is gained, while the black-coated army holds an unholy power over the minds of men.

Then get rid of the priests.

Some correspondent, evidently a preacher, writes me that he has little use for such publications as the Blade, a copy of which fell into his paw by accident, and as the Blade entertains very little reverence for the preachers, such compliments become mutual. The man who works and saves is more to our liking than he who merely preaches to save, and grab the cash.

BABES OFFERED PARADISE

Practical Work Along New and Hitherto Untrodden Paths Opened by Liberal Women of the Far West.

TICKETS IN A LOTTERY OF LOVE

Los Angeles, Cal., March 12, 1907.
Editor Blue Grass Blade, Lexington, Ky.
My Dear Sir:

Having received free publication of this notice (inclose) of the Co-operative Maternity Home, from us, we feel confident that we shall not fail to receive from you as all live educators to whom we are applying, the same courtesy and often, an editorial on the subject which shall call into public notice the Movement and more rapidly materialize our dream of a "PARADISE FOR BABIES."

Owing to the fact that we make as one of our inalienable rights careful record on our books of all receipts and material aid in way of donations, if you help us you will have to subject your property to the ordeal of letting us place your name upon the Roll of Honor with time and expense of advertising opposite. They may seem sentimental to you but it is with us "business" and, if you will think a moment and see that to the children, grand children, nephews and nieces all co-operative Supporters of the Motherlove Home, every little graduate from the Home Kindergarten will feel a real brotherly and sisterly regard and a sense of obligation, surely there is in your family circle some little one to whom you can afford to make this gift, buy this ticket in the Lottery of Love and let your name stand as witness that brotherly and sisterly interest is due your little friend run all these of ours who will have been helped to home, friends, love and education through this unselfish effort from us all.

Kindly let us hear from you at once to what extent you can feel to help. Respectfully and sincerely, Executive Committee of the International Study Club for Scientific Socialism, Portland, Oregon. (Address, Mrs. E. M. Moore, corner Ansel and Dayton Ave., Los Angeles, California.)

NOTICE

Arrangements are rapidly formulating among scientific philanthropists for a Co-operative Industrial Maternity Home for young women who, having become tired of wedlock and deserted by the fathers of their children, will take the first step necessary to their upliftment by placing upon the public records the full genital lineage of such children. Both children and mothers will give the best possible instruction in social, industrial and material science, and in every way possible fitted for useful and honorable citizenship. This is a sane, common-sense and inoffensive manner of dealing with a great evil that of day becomes more and more a menace to the nation as extremes between wealth and poverty increase, and no law abiding person, regardless of class, caste, politics or religion can fail to be interested, since the future of the nation is at stake. A law naming America strikes a blow at the very foundation of the social fabric. Send 25 cents in stamps for all descriptive outline of the Motherlove Home to Mrs. S. E. Moore, Assistant Secretary, Scientific Sociality Party Association, corner Ansel and Dayton Ave., Los Angeles, California.

PERSONAL MENTION.

Los Angeles, Cal.—March 12.—Editor Blue Grass Blade.—With a thousand thanks for your help and interest in our work, we now send you a copy of something that will appear.

I smile internally as I think how this idea will strike the "conventionalists" among the exchanges. I know well that it will not scare you, but of course you must speak your mind in silence if you feel like it. We think it a common interest. To-night there will be a mass meeting or dear old Harman and do you believe it, with all his free lance, he will not say any way, see the need and benefit of this home. Stands on the secret sex platform just as Chas. B. Kerr told me he did. I told both of them I would rather see my little girl dead than to be either a Socialist or a Lascivious if they thought that stand on the vital matter of protection of the genital lineage of children. I have written Mrs. Wilshe in answer to her frantic appeal to us W. S. Union ladies as to what we are doing, and asked her interest in the Motherlove Home. Not one line from her and I guess she too must think it best to run a sort of chicken ranch without any pens to keep the varieties apart. For my part if I can't have blooded stock, I don't want it. I guess, kids, pigs or, just more kids.

I have watched your editorials carefully in the past year, noted your reluctance to endorse Socialism, while you seemed also anxious to do so and have always believed on the inside was a grave misgiving along these very lines.

You see we take up both principles for which church and state stand, social responsibilities and financial responsibilities in cases of Socialism, while instead of "blackmailing" asking for financial support, we merely give, donate the financial support it the poor mother will testify to the social responsibilities and, you will admit at once that with the former established, the latter will not be hard since no self respecting "grandma" will long tolerate public charities in which she has no hand to educate her own little grandchild even if it should be a "bastard."

I think it will appeal to you in the feminist rity you have and also to your stern sense of honor as well.

Please excuse the brown paper as run out and had to get some of the local grocer to save the stencil.

I have my little girl now out of the clutches of the lawyers in Montana who have held her there for a year because her mother swore by all the powers of hell and heaven she should have no orthodoxy pumped into her. It was only by careful effort though, and sister had to come with her.

We begin Sunday school lessons soon and shall exhibit in either the Liberal Club hall or the Socialist, which ever will tolerate all four legs of the proposition, free labor, love, thought and speech with the truth about creative force (and matter) as the agency to make them free.

I guess you understand and will not say more.

Please look sharp for the insane asylum notes in Higher Science this week. The very depths of hell are still at work in this pretty thing called government.

With sincere admiration, regards and gratitude.

I forgot to add, we received many nice letters from your readers in answer to Gesner's letter, but, somehow, the home idea did not seem to strike them favorably as we hoped. Now, however, with added help from co-operators in six or seven states, we are getting the outline in shape, we trust to suit every one. Before it was incomplete and doubtfully strong I suppose to the friends. Fearing they might think it looked more like a "draft" we have left that out. We will send you an outline soon complete, have yet to hear from five other states and then will hold a conference and submit revisions to the Executive Committee in Council. We have invited dear old Harman to the council and feel sure he will see his lameness and admit it. We will depend on the ones who will endorse the Nine Demands to act as inside membership and hold all rights of executive and legislative to that part. We have to cut out the gay, gaudy, and frivolous, and very kindly feelings for Spiritualists. The education of babies may bring up some scratches by us, but not to any extent since we aim to unseat capitalism and the god idea in so far as it holds down the capitalistic plan.

With unbounded respect and thanks from all the club, I sign for all, as per agreement. H. H. P.

LEST WE FORGET

New Hymn Suggested of a Sensational Turn With Due Apologies to Rudyard Kipling.

(By JOHN F. CLARKRE).

I believe that we could have some fun if we turned the old hymns of the "unes gal" into ridicule. I am going to try my hand upon Rudyard Kipling's "Recessional." set your linotype straight so that it will not mar the beauty of the rhythm and jar the theme. I really think that some of the lines are great. Here she goes:

SENSATIONAL.

(After Rudyard Kipling.)
God of our fathers, grown so cold—
Lord of our life-long outlandings—
Beneath whose pawful hand we hold
Opinion over beer and wine;
Lord God of Ghosts, be with us yet,
Lest we regret, lest we regret.

The tumult and the mounting die—
The chaplains and the things apart—
Still stands thine ancient scare-a-fie,
A nimble and a lent-light heart,
Lord God of Ghosts, be with us yet,
Lest we forget, lest we forget.

Far called, our navies pelt away—
On dune and meadow sinks in mire;
So, all our ramp of yesterday
Is one on Nive and Tyne!
Judge of the rations, spare us yet,
Lest we forget, lest we forget.

If drunk with the mite of dower we lose
Mild tongues that have not been in law—
Such roasting as the Gentiles use,
Or lessen creeds within the jaw—
Lord God of Ghosts, be with us yet,
Lest we be wet, lest we be wet.

For heaven heart that puts her trust
In seeming Rule and iron card—
All silent trust that yields to Last
Blas-phemies, calls now thee to guard.
For railroads rust, and foolish word,
Thy mercy on thy steeple, Lord! Skidoo.

I may not be enabled to take the ribbon at the county fair for poetry, but I think that I have turned Kipling's "Recessional" into sense. I have added the sense of humor, in which the original was lacking. The stately meter and the staking residence went together, hand in hand, like a drunken Colonel and a silly goat. I may have crippled the rhythm a little, but I have put life in the rhyme and the theme. Jehovah may have been pleased with the tribute of Kipling, but if He is omnipotent in number he will smile when He sees the great improvement in the lines. The second line of the first stanza will put him in touch with pastoral setting all right. Some day when things are dull again, Satan can come up and recite my version of this thing and I am sure the Son will smile and the clouds will away.

Arlington, Md., March 23, 1907.

Close it, Quick.

Excelsior, Wis.—I am on a big deal with Jehovah, J. C. and Company, if I make the deal you will hear from me later. My three score and ten years will be up the first day of September and I have made up my mind that I would like to stay here a few years longer. I don't want to be a beggar, but the Bible says he that would honor him must not leave home. So I have made him a proposition through one of their going business here for them, to borrow a few dollars and pay it back off my next life. I am willing to pay a good big interest. I propose to give 100 or 1,000 for 10. I course it would come off the first end as there is no other end. What do you think of the scheme? I enclose 50 cents for which please set me ahead to the first day of September, 1907, and if I succeed in making the deal I will try to arrange with you for the Blade for the time I stay here.

Was Dr. Wilson's address at funeral of Mrs. Henry's mother put in pamphlet form? If so I want a few of them to scatter around. By the way, is there no one in our ranks capable of composing some songs and music suitable for our funerals? Some one answer. It is disgraceful to us to sing the Gleaner hymns. Yours for humanity, morality and truth.—J. S. McKINNEY.

May be Acquired.

Ryan, Okla.—Dear Friend—I send you some clippings from the Dallas News that you might see how we are getting along religiously. Now as for the Corsicans will say I am from Kentucky, come west in 1851. I stayed over at Corsicans with my family one night, took them to a lodging house for the night and went back to the depot. While there I met a clever man who asked me where my family was. I told him the place and he said to me your family is not safe there, that was a good place to get them robbed. I went and carried them back to the depot after they had stayed all night they would have been fed on meat that was full of itself as the Bible prescribes. So if you see any of my old Kentucky friends going to Texas tell them not to stop at Corsicans unless they want their children filled up on Bible rot.

Now for the clippings of the Oklahoma convention.

Have you and we are having a convention at Guthrie to frame a constitution for the new state of Oklahoma made up of small fry all over the state that know about as much about a constitution as Balaam's donkeys.

I tell you that the chairman is a proacher, so you can guess how the thing is run. I wish you would comment on these clippings in the Blade and give it all your best comments. You need not publish this letter, but want to see your comment in the Blade. Give the name of the man that sent the clippings.—H. A. HOUSER.

UP-TO-DATE PAMPHLET

ON

'MARRIAGE AND DIVORCE'

BY

JOSEPHINE K. HENRY

OF

VERSAILLES, KENTUCKY.

All orders promptly filled.

Price, 1 copy 25c.

5 copies for \$1.00.

DEBATE IN PAMPHLET FORM.

Just out, debate on the Bible and Evolution between A. A. Snow and U. G. Willkerson, 100 pages, 64,000 words. Price 15 cents. Arkansas Traveler, New Hope, Ark.

HAPPINESS WITHOUT WEALTH

(Continued From Page One.)

Henry Harrison, of Chicago. In five years Peniston's fortune was all gone and he was an inmate of a charity hospital in New York City, built by Ned Forrest, who began his fortune on Vine street, a poor locality in Lexington in a kind of combination of theater and circus.

The Carter Harrison house was used as a laundry by J. B. Haggis, while he was building his house that cost \$285,000 and then the Harrison-Peniston house and others were burned as the easiest and quickest way of getting rid of them.

If one of my rich neighbors were to offer me millions of dollars to day I would take it. So would any body else, and especially those poor men who hate rich men and those people who claim not to want any treasure that they cannot lay up in heaven.

It now seems to me that I would use those millions of dollars to circulate this little paper by the millions—not such a paper as it has been, devoted principally to the propagation of infidelity, but to the new idea that now possesses me; the thought of making myself happy by making others happy.

And yet my better judgment tells me that if I were to get millions of dollars this morning, I would not be so happy tonight as I probably will be without it.

In the first place I should have to take great care to protect my millions of millions of dollars from robbing me of them. Then we would all have to leave our happy little home, because it would not be safe for millions to live in a cottage. If we went to some city and lived in a small and inexpensive house there, it would be still more dangerous and we would be abused for being millionaires. If we lived in a fine house I would be called a hypocrite who was living just as all other rich people do.

I would be called a stingy miser, if I lived economically. If I lived expensively I would be called a plutocrat. I would not know who were my friends. Bad people would pretend to be my friends in order to get my money and good people would not be my friends for fear of being suspected of selfish motive.

If I would do some kindness for one of my millionaire neighbors, today I would be suspected by others neighbors of having some selfish design in it, and I would not now take pains to make a friend.

My neighbors would suspect me of selfish motive.

One of my neighbors named Haggis, a very nice and kind man told J. B. Haggis that they were kin and asked the millionaire to come to see him. The millionaire went to see him and said it was the only time he had been invited to anybody's house in this neighborhood and he sent the other, Haggis, a rich farmer, \$2,000. Haggis would ask if farmer Sam Haggis would have asked J. B. Haggis to come to see him if J. B. had been a tramp. Sam Haggis is dead, and I always liked him he was always good to me. He was a Campbellite, and has heard me preach and has paid for this paper, but I do not believe he would have invited a tramp Haggis to his house, if the tramp had been his double first cousin and Sam had known it.

I would love very much to hear one of these millionaires talk. I would love to hear their views of life, but I would not invite one of them to my house especially if I thought there was any danger of his coming, for if I did, I would get from various accusing me of toadying to "plutocrats." If I were a millionaire, others would treat me just that way. If I did not divide out my money with my wife and children, they and others would say I was mean. If I did divide with them others would hate them because they would be rich and call them plutocrats, if they lived like rich people and call them misers if they lived like poor people. Rockefeller is the richest man in the world now worth a billion dollars. He is a Christian and gives to churches and he is hated by more people than any one man in America.

Carnegie is the next richest. He is an infidel and never gives to churches or preachers, but has given away more money than anybody that ever lived and says that he wants himself and all of his family to die poor, and next to Rockefeller he is hated by more people than any man in America. We must see, then that all rich people have troubles that poor people do not have. I saw in Jerusalem, where Dives used to live. His house was the finest residence in Jerusalem, but no finer than Haggis's stable for his horses in sight of my house. I saw the stone in the corner of a high wall of Dives, where Lazarus used to sit, and to my surprise, I found as I now believe, that while the New Testament does not give the real names of the two men, they were really two characters who lived in Jerusalem and I am convinced that I saw the real place where Jesus was born and where he was buried and that the first is not in the "Church of the Nativity" and the latter is not in the

"Church of the Holy Sepulcher." I saw no reason to believe from anything I could learn there, or from anything in the New Testament that Dives was a bad man or that Lazarus was a good man, and yet Jesus, according to the N. T., has taught the world that Dives went to hell because he was rich and Lazarus went to heaven because he was poor. And this is true while the best two friends that Jesus had were the rich Joseph of Arimathea, whose poor little town I have seen, and the rich Lazarus of Bethany, at whose house Jesus loved to stay, and whose sister Mary, Jesus wanted to marry, and turned against the rich and started the Christian religion because she would not marry him. I could see plainly the whole story of the life of the rich Lazarus of Bethany and his sisters, and they were all three most excellent and kind people and Lazarus worked every day, as a Scribe; that is a man who could write, writers being few in those days and writers are men and scribes on the street and writing for pay. The most unhappy thing now in America is the conflict between the rich and the poor. It is the thing that, more than any other cause, all good people should try to remedy. Infidels and Christians are joined hand to hand and heart to heart in doing wrong in this matter.

All good people should join to get the rich and the poor to be good and kind to each other. Confucius said, "Do not to another what you would not have him do to you." Jesus said, "Do unto others as you would have others do unto you," and Paine said, "Do good to my religion." If we try to practice these great precepts we will do all that we can to heal the breach between the rich and the poor. It is for the happiness and business interest of the rich and the poor for each to help the other, and for each to do for the other what he would have the other do for him if the conditions were reversed.

All of us want to be happy. All of us want money, because we think it would make us happy, depending upon whether or not we use it to make others happy except in this way. If the miser is happy, it is a very low grade of happiness, as we may say, a pig is happier than a good man. We cannot all get money. Only a few can. But any man can be happy if he will do right, and a poor man can be as happy as a rich one. If we only want money to make us happy with the chances greatly against us, we are not worth anything.

Money and any other thing that is happy by being good, is it not better and better to try to be happy by being good than it is to try to be happy by getting money? It is not certain even that being good will make you happy, but it is more liable to make you so than any thing else, and there is certainly no assurance that being rich will make you happy.

This is peculiarly an era of new thoughts. The Stoics, including Jesus taught that poverty was essential to happiness. Bacon taught that property was essential to happiness. Dives thought a happy man had to live in a tub and Alexander thought a happy man had to live in a palace. Agar, in the Bible prayed that he might not be poor or rich. All the promises of the Old Testament are of money, and the whole world, nearly has thought that happiness, to some extent, depended upon the possession of money, and a man cannot be happy without some money, or its equivalent, and men can be very unhappy with a great deal of money, but I believe that the time has come when people understand that money has so little to do with human happiness that it will not be, as formerly, so much relied on for happiness. I believe that with all the new schools of thought, what I am suggesting will some time soon get to be entertained by many people.

With the Infidel Carnegie giving away his millions and the Atheistic Japanese showing themselves the greatest moralists in the world, there is no telling what may happen except in the general terms that "It is the unexpected that happens." Infidels and Christians are good and bad indiscriminately. The more intelligent are realizing that the church is a vulgar institution, and are gettingly inadequate and unfitted for the promotion of the happiness of the masses, and I have seen that Infidel organizations do not even discuss the matter of happiness. I have among Infidels many free thinkers, men and women, that are good people that I dearly love, but we see among Infidel leaders exactly the same rivalry and ambition and jealousy that we Infidels object to in the church and the clergy. So that while I am intellectually an Infidel, and think that the logic and argument are against Christianity, the Christian charge that infidelity is a mere negation is true, and there is nothing in it to arouse men to action, to do some thing good for the world. All the Infidel editors and our papers are but a dust in the balance, and all of us could be blown out of existence without making a single jar in the trend toward infidelity apparent in all of our

finest literary magazines, books and papers. The old humdrum platitudes of our Infidel publications are as threadbare and irksome as the very worst in the religious publications.

People are naturally tired of them because they have outgrown them and are now educated beyond them. Judge Ladd told the secret in a letter to the Blade.

A number of our Infidel publications have had to suspend and the others are mendicants soliciting on a charity that is grudgingly doled out.

Our Infidel organizations are moribund. They are simply scenes of wrangling, just as in the churches, between sects that are each striving for an supremacy, and none of which have any definite idea, or purpose of any plan of promoting the true interests of the world. Political demagoguery is in infidelity, just as it is in Christianity, and the same purpose of personal power and self aggrandizement, exists alike in Christian and Infidel organizations.

Ingersoll did good for his day, but for the present emergency, he would only be a fat-faced funny with a good school-boy speech splendidly delivered, and turning the laugh upon such old fossils as Gladstone and Blake.

Paine's dictum, "Do good to my religion," is growing stronger and brighter with the flight of time, and linked with the "golden rule" of Confucius and Jesus, is now the great thought of the age.

I lack all the requisites of a leader, being earnest and honest. I am old and except that I have the reputation of being poor and not an orator, but I have had an eventful life that has made me known to many, and I live nearly in the center of the United States, and in the famous Blue Grass Region of Kentucky, the most famous country area of its size in America, and these facts may afford me some advantage.

MORE SAVIORS

(Continued From Page One)

with which to prove by its content, that it is a myth, and to use the time of the supposed birth of a myth as a stationary point from which to distribute evidence, instead of choosing a character whose existence he is certain of. Mr. Lewis must differ some what from many others in his attitude, and we need not be surprised that he makes mistakes. He may have some things to say. Mr. C. E. Roser, who, three

columns ago, wrote a two or three column article in the Truth Seeker, in which he stated that "Cain and Abel are the only children of Adam and Eve that the Bible accounts for," which Mr. Lewis read knows that we read that Cain killed Abel, and was tried before the Lord (the Baron who was the judge) and sentenced to be branded, the mark was set upon Cain and he banished to the land of Nod, which was his penal colony, and where he and his wife reared a family, one of whose descendants showed the taint of murder, and that is the last account of the family of Cain that the Bible gives. But in despite of Mr. Roser's statement, we read that another son was born to Adam and Eve when they named Seth, accounts of whose descendants are to be found all through the book.

The point that I wish to make plain is this:

Freethinkers are constantly assuring one another that among themselves are to be found the brightest intellects and the most truthful teachings, and yet they employ as their main line C. E. Roser, who seems not to have read Gen. iv, and v, and others like Mr. E. Lewis, who, after he would convince all readers, acknowledges that his convincing statements are incorrect, and Freethinkers (the highly intellectual), are expected to accept such teachings. The subscription price of the Truth Seeker is three dollars a year, and that of the Blade one and one-half dollars, with a prospect that it may be made still higher. I would suggest that the Freethought editors publish contributions from persons who are at least willing to acknowledge facts that are palpable to all. If I remember, Mr. E. Lewis wrote his first letter on the subject in an attempt to prove that the two deities whose genealogies are given in Matt. i, and Luke iii, and which are as surely those of two different characters as are those of any other two persons, whether or not either ever had a real existence, and any person who can read them and not admit that David's son Solomon, from whom Matt. i's Jesus was descended, and David's son Nathan from whom Luke's Jesus was descended, were two different men, that Jacob, the father of Matthew's Joseph, and Heli, the father of Luke's Joseph, were also two different men, is either such a reader as is Mr. C. E. Roser, or is intentionally evading the facts, and hopes to satisfy his intellect of Freethinkers there right. I do not wish to understand that any of us attempt to establish the Messiahship of any one of the many Jesuses, for I understand that the Jews looked for a new Savior each millennium, but for themselves only, and among all the leaders

who arose, they never were sure which if any would fill the place. In the struggle in Egypt they talked of him who was then their Savior, but looked for others later.

Some persons complain that the gospel was not written by those whose names they bear, but according to them. So of our history. No one living today can take his oath that he knows that such a man as George Washington ever lived in this country; nor does a single record of his acts is absolutely true, and if history written now must be not true, but according to the early historians, in the New Testament is the name of one John Mark and there may have been a Luke Matthew, that Mr. Charles O. Hays states that the beginning of Herod's reign cannot be definitely fixed, and that by Prof. John Fish's statement there are no fewer than one hundred and thirty-two different opinions as to the year in which Jesus was born, which only strengthens the evidence that there were many Jesuses, at least one hundred and thirty-two of them.

I have shown those two genealogies to Christians who were able to accept the evidence at once, but many Freethinkers are more determined to sustain the claims of the church than are many Christians. The claims of the church and the story contained in the Bible are quite different.

Those who understand the changes made in the Bible at present times, know that the claim that but one Jesus existed was not the original one, and that at each change the evidences that many bearing the title, and whose names have been omitted from the Bible, have been eliminated, or made more obscure, until in the new version the people detect the fraud practiced on them by the church.

Neither Mr. Lewis nor Mr. Hays needs complain of the great discrepancies to be found between Matthew and Luke, if he will accept a few plain facts. Those who complain that the lives of the Jesuses were not written until after their deaths are but imitating those writers. In his day Thomas Paine was persecuted, called an Infidel, and his name was stricken from the document which had helped him to name, but now John C. Duesher, who is only beginning to be appreciated and call him a just man, which was all that was claimed for even the true Jesuses and that he was one of the greatest of patriots, which he is not, was, he and Jacob by the name of God Almighty; and need not of necessity condemn those who preceded him, for the same cause, who called him Infidel.

decided the people to, only a little more than a century, as was the case with the others. Many of us do not find it necessary to believe that the old Jewish Jesus (who was but a man), was, or is, God Almighty as the creative and sustaining energy of the universe. In Ex. vi, 2-3, we read: "And God (one of the rulers) spoke unto Moses, and said unto him I am the Lord (the Baron) and I appeared unto Abraham, Isaac and Jacob by the name of God Almighty; but by my name (that is to say by my own name) Jehovah was I not known unto him." Jehovah had led to Abraham, Isaac and Jacob, telling them that he was God Almighty, but to Moses he confessed that he was only Jehovah. But among all the unjust gods of the Bible there is to be found the one called Spirit of Truth.

FREE SPEECH LEAGUE

(Continued From Page One)

cause that is ex post facto legislation. Freethinkers are constantly assuring one another that among themselves are to be found the brightest intellects and the most truthful teachings, and yet they employ as their main line C. E. Roser, who seems not to have read Gen. iv, and v, and others like Mr. E. Lewis, who, after he would convince all readers, acknowledges that his convincing statements are incorrect, and Freethinkers (the highly intellectual), are expected to accept such teachings. The subscription price of the Truth Seeker is three dollars a year, and that of the Blade one and one-half dollars, with a prospect that it may be made still higher. I would suggest that the Freethought editors publish contributions from persons who are at least willing to acknowledge facts that are palpable to all. If I remember, Mr. E. Lewis wrote his first letter on the subject in an attempt to prove that the two deities whose genealogies are given in Matt. i, and Luke iii, and which are as surely those of two different characters as are those of any other two persons, whether or not either ever had a real existence, and any person who can read them and not admit that David's son Solomon, from whom Matt. i's Jesus was descended, and David's son Nathan from whom Luke's Jesus was descended, were two different men, that Jacob, the father of Matthew's Joseph, and Heli, the father of Luke's Joseph, were also two different men, is either such a reader as is Mr. C. E. Roser, or is intentionally evading the facts, and hopes to satisfy his intellect of Freethinkers there right. I do not wish to understand that any of us attempt to establish the Messiahship of any one of the many Jesuses, for I understand that the Jews looked for a new Savior each millennium, but for themselves only, and among all the leaders

cause that is ex post facto legislation. Freethinkers are constantly assuring one another that among themselves are to be found the brightest intellects and the most truthful teachings, and yet they employ as their main line C. E. Roser, who seems not to have read Gen. iv, and v, and others like Mr. E. Lewis, who, after he would convince all readers, acknowledges that his convincing statements are incorrect, and Freethinkers (the highly intellectual), are expected to accept such teachings. The subscription price of the Truth Seeker is three dollars a year, and that of the Blade one and one-half dollars, with a prospect that it may be made still higher. I would suggest that the Freethought editors publish contributions from persons who are at least willing to acknowledge facts that are palpable to all. If I remember, Mr. E. Lewis wrote his first letter on the subject in an attempt to prove that the two deities whose genealogies are given in Matt. i, and Luke iii, and which are as surely those of two different characters as are those of any other two persons, whether or not either ever had a real existence, and any person who can read them and not admit that David's son Solomon, from whom Matt. i's Jesus was descended, and David's son Nathan from whom Luke's Jesus was descended, were two different men, that Jacob, the father of Matthew's Joseph, and Heli, the father of Luke's Joseph, were also two different men, is either such a reader as is Mr. C. E. Roser, or is intentionally evading the facts, and hopes to satisfy his intellect of Freethinkers there right. I do not wish to understand that any of us attempt to establish the Messiahship of any one of the many Jesuses, for I understand that the Jews looked for a new Savior each millennium, but for themselves only, and among all the leaders

WANTED.
At once a first class machinist-operator. Office does State printing and large amount of book making. Good employment and good wages to right man. Nine hour day. Good board can be secured in city at reasonable rates. Address BLUE GRASS BLADE, Lexington, Ky.

BRACE UP AND BE A MAN.

(BY CARL G. ALDRIGHT.)

Stop your cussing.
Quit your fussing.
If you can when things go wrong.
See if you can start a song.
Don't fret or whine,
But fall in line,
And do just as you should.

Never get mad.
Always be glad.
Keep your face all pleasant and bright.
Let your heart be happy and light.
Don't grunt nor growl,
Nor frown nor scowl,
For it doesn't do any good.

Stop your drinking.
Get to thinking.
Let your thoughts be pure and clean,
And keep your memory fresh and green.
Make up your mind
To always be kind,
Where ever you happen to be.

Do what's right.
Always be polite.
If you see a friend in need
Show him that you're one in deed.
Don't act unkindly,
But tell the truth
To all whom you may see.

Cease your crying.
Stop your weeping.
Let your voice ring forth in laughter,
You'll feel a whole lot better after.
Display your mirth
And show your worth.
Be as happy as you can.

Dry your tears.
Ally your fears.
Sing a song of joy and gladness.
Drive away all sorrow and sadness.
Put on a smile,
Make it worth while.
Brace up and be a man.

WARI

The Elgin and Waltham Watch Co.'s have indirectly declared war on John C. Duesher, of the Hampton Watch Co., and smaller competitors. By continually reducing prices they hope to drive out competitors or force them into a Trust. But John C. Duesher, a millionaire, who employs Union Labor only—will not join them in their nefarious scheme. He meets all reductions made by the other companies, until now watches are actually sold for below cost. Note the latest quotations: 23 jeweled "Sp't. Ry." \$26; "New Ry." 23 jew's. \$20; "John Hancock," 21 jew's. \$16.60; "Duesher W. Co." jewels, only \$15. Above all in silver-line screw case prepaid, in 20-day solid-filled case, \$5 more. Every watch new from factory and guaranteed to pass R.Y. inspectors.

The 17 jeweled standard, adjusted, \$8; 17 jeweled, not adjusted, \$7; 15 jeweled, \$6; 7 jeweled, \$5.00. In 20-year solid-filled case \$3 more, all prepaid with guarantee. Buy now! When this war is over you will pay 50 per cent more.

WHEN IN SEARCH OF A DIAMOND Engagement Ring, Diamond Button, Locket or Pin, don't you wish you could correctly judge quality, value and buy them first hand from the Cutters and Importers and thus save 20 per cent or the dealers' profit?

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

JOIN US. HELP US. GET OUR LIST OF BOOKS. READ THEN—PASS THEM ALONG.

Liberty talks by—Ingersoll, Wakeman, Walker, Schroeder, Pentecost, Darrow, Post, and others. Read "Our Vanishing Liberty of Press" (five cents); and also "Do You Want Free Speech?" (ten cents) and learn

WHY YOU SHOULD ACT WITH US.
The Free Speech League, 120 Lexington Ave., New York City.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

Invites correspondence, co-operation and membership of all who claim rights and dare maintain them.

This you can do if will confide in order of me. I am an expert, select Diamonds with great care from largest stock in Chicago, get lowest trade prices and best cash discounts. For my time and work, for giving you the benefit of my 40 years' experience as a diamond merchant, I will only charge you 5 per cent. No jewelry or catalogue house can compete with me.
Send for price lists of Watches, not listed here, Chains, Jewelry, Rings Silver and plated Ware, Optical Goods, Lingers, Spoons, F. T. Badges and Yr. Tract, "Themed in the Crucible," free.
OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.

OTTO WETTSEIN,
LaGrange, Cook Co., Ill.